The Brethren Evangelist

PUBLISHED WEEKLY AT
The Brethren Publishing House,
ASHLAND, OHIO.

E. L. YODER, } Associate Editors.
E. MASON, }

Terms of Subscription.

One Copy one year,	1.50
One Copy six month,	.75
One Copy four months,	.50

Send Money by Express, Postal Money Order, Draft, or Registered Letter, payable to the order of A. L. Garber. One and 2-cent stamps will be accepted for sums under one dollar only; we much prefer Postal Notes to stamps, but both are at the risk of the sender. **Do not send cash in an unregistered letter.**

Examine the date printed on your paper with your name, and when you time is out please renew. **A change of the date is a sufficient receipt for subscriptions,** and if the date is not changed in two weeks after payment is made, notify us of the error.

ADDRESS,
THE BRETHREN PUB. HOUSE,
ASHLAND, Ashland Co., OHIO

ASHLAND, O., Nov. 2, 1887.

The McPherson College Only a Private Enterprise.

MCPHERSON COLLEGE, KAN.—AN EXPLANATION ON TWO POINTS.

FIRST, it is exceedingly annoying to have so many questions presented on a point we know little or nothing about. I have had neither part nor lot in the McPherson College matter, up to this time, and what little I do know of its workings, is from hear-say; hence I am utterly disqualified to answer the many questions propounded.

By the urgent request of at least part of the Trustees, I finally consented to act as one of the three Counselors named in the supplement, upon certain conditions, and they, claiming those conditions to be met, have used my name. As one of the duties of the Counselors is, to report to the proper authorities, consistency would dictate that we are exonerated from all duty or responsibility, until the Brotherhood assumes the entire control of said College. This thought introduces our second point.

Is the McPherson College a Brotherhood school? We answer, No, from the following consideration: Nothing can be called a Brotherhood work until it passes through General Conference in a legal way,—that is, from a local church, through the District Meeting, to the General Conference. How was the school-work introduced? A notice appeared in the MESSENGER, stating that an educational meeting would be held in the tabernacle at Ottawa, on Monday, May 30, and especially requesting the friends of education to attend. None of the Standing Committee were present, except brethren Quinter and Eshelman. The former brother had been previously secured to speak on that occasion. Not even the consent of the Standing Committee was obtained. This was all done before the business of the Annual Meeting commenced, hence, in no sense was that Locating Committee chosen and sent out by the authority of the Brotherhood, and the Brotherhood is in no sense responsible for its proceedings.

Any one traveling through Kansas, among the Brethren, will soon ascertain the necessity of the above explanation. Simply because the business was transacted on the Annual Meeting grounds, and in the presence of so many members (who passed it by in silence, because it was no Annual Meeting work), it was thought by many that it was a Brotherhood work.

ENOCH EBY.

Hutchinson, Kan.

We publish the above from the Gospel Messenger, by Elder Enoch Eby, which shows that the proposed College in Kansas is not a Church Institution. We predict that the German Baptist Church is not ready for a College yet. There is a difference in a thing being done at Annual Meeting or by Annual Meeting.

There was a Woman's Missionary Meeting organized at Annual Meeting in 1885, but the same organization was strangled by the Annual Meeting of 1886. We don't know what the Annual Meeting of 1888 may have in store for McPherson College. It may take the College, with its "Credit Mobilier" annex of a new town, with its Eby, and Eshleman and Mohler Streets, under its fostering care, but there is just a possibility that the matter will not meet with favorable consideration.

We sincerely hope that Prof. Sharp will not be hindered this time in his attempt to establish a college, and that the committee that investigated his conduct at Ashland may give him its hearty support in the new enterprise.

The German Baptist Church should not only restore Prof. Sharp to the eldership but the committee that took the office from him should be asked to make humble acknowledgment, and amends by exerting its influence in favor of Prof. Sharp's new enterprise.

Y.

Spiritual Rheumatism.

Rheumatism, as a disease of the body, affects the joints and hinders freedom in action, and is very painful.

There are many professors of religion who have spiritual rheumatism. Whenever they attempt to move forward in godliness, the action is very painful, and is retarded by the stiffened limbs.

Rheumatism is occasioned in the body by the health being impaired by indulgence in unhealthy food or drink. The vital powers are weakened, and the salts and minerals which should pass off through the skin as waste matter, lodge in the finer tissues of the ligaments and bands that tie the joints together and hold them in their places, and a slight inflammation is caused which occasions the pain when an attempt to use the limb is made.

This is the way professors impair themselves for good service in the army of the Lord. Their spiritual food is not of such a character that it properly nourishes the spiritual body, and it is not strong and healthy as it should be. The inner man should be renewed day by day as the outer man perisheth.

Rheumatism of the body is painful and hinders progressive action. Spiritual rheumatism is also painful. The individual who is affected by it never engages in the Lord's service with that desire and cheerful willingness that the child of God should have and manifest before all. His joints are stiff and every little adversity that arises puts him out of temper, and, in his estimation detracts from the pleasure there is in following the Captain of our Salvation.

His action is hindered because his limbs are stiff, and his journey heavenward seems to be a rough road and hard to travel. On account of the stiffness of his limbs, he is continually striking his foot against the stones of sin and he cries out with pain.

Professors afflicted with spiritual rheumatism have a hard road to travel; nothing is right, and there is a continual bluster about this thing and that. There never is anything right for them, and they are hobbling along, wretched, poor and miserable. They wabble along on the highway of holiness after a manner, and if death does not speedily overtake them, they become anarchists and tramps on that highway.

To avoid spiritual rheumatism it is necessary to feed the spiritual man on good food. The sincere milk of the Word is the early food that should be used; then should follow the meat. This with healthy spiritual exercise daily, will keep the body healthy and there is no danger from attacks of rheumatic affections.

The spiritual man who eats the milk and meat of the Word will be strong and healthy, and his progress heavenward will in no wise be impeded, and he will be troubled with no stiff and painful joints. But the man who finds his spiritual food elsewhere will be troubled with disease. Those who feed upon the expatiations of the popular preacher of these times, who talks about everything else, and says nothing about judgment, mercy and justice, and never condemns one of the popular sins, will have a poor spiritual diet. He is sure to get rheumatism, and have a woeful time trying to get into heaven, and just before he gets there the door will be closed. Covetousness, drunkenness, fornication and lying fill the land with rottenness, and the popular preacher, who is expected to be a Lord's lighthouse to warn the travellers where the rocks are and "lead the people into *green* pastures," has very little to say about them. There is not enough of preaching of the character that made Felix tremble, which satisfies the soul and makes the spiritual man healthy.

A brother has spiritual rheumatism when he is trying to get along and his feet are all the time striking stumbling stones. The brother who has the living faith travels on the smooth road to glory. The trials and aggravations of life are as nothing to him. His eye sees the beauty beyond, and so much joy fills his heart that he gladly passes over the adversities of life to dwell in the "house not made with hands, eternal in the heavens."

Are You Walking With God?

If you go where God invites, you go where there is good company. God said to Noah: "Come thou and all thy family into the ark." God was already there and Noah entered and was with God. The three Hebrew children entered the furnace and Christ was there, one like unto the Son of God. They had good company. Noah escaped the water and the Hebrew children escaped the fire. Every man who obeys God from principle will have good company. Even if cast among wild beasts, God can give them the lock-jaw and send angels to entertain you. Is your soul walking with God?

MCFADEN.

A Terrible Tragedy.

Last Saturday, Wm. H. Reynolds, editor of the *Times* of this place, was shot and died in a few minutes after. He had used abusive language in his paper about a citizen named Mason in this place. Last Saturday, Mr. Mason was at a law suit at a village several miles north of this place. Reynolds went there for the purpose of writing it up, and during the progress of the suit Mason and Reynolds began a controversy which led to blows. Reynolds struck Mason twice on the head with a heavy cane, and after the second lick, Mason's brother drew a revolver and shot Reynolds. The suit belonged to the brother who did the shooting.

It was the result of a feud. A little forbearance on both sides would have saved the sorrow of the living and the life of the dead.

Cheap Edition of the Fathers.

Some time ago a company was organized in Buffalo, New York, for the purpose of publishing in a cheap edition the writings of the Church Fathers. The company is known as the Christian Literature Company.

The writings are edited by Philip Schaff, D.D., of the Union Theological Seminary, of New York, aided by a number of patristic scholars of Europe Dr. Schaff is probably the most able scholar in America, as a sacred historian and biblical scholar, and is doing a great work for the religious literature of this country.

While he is a Presbyterian, and is at the head of a Presbyterian school, he occupies, in belief, about the same platform that all able scholars do.

At the present time, great interest is taken in the writings of the Church Fathers. While their writings, taken as a whole, differ upon some subjects relating to the belief and practice of the Primitive Church, yet there is a remarkable uniformity of belief indicated therein upon all the vital principles of Christian doctrine; and the general study of such works is doing more to unify the churches than all other efforts put together. The great and able leaders of the churches today are about united upon the constitution of the early church, and the vast differences that exist are only the remnants of professions of faith that were made at the time of the Reformation.

The interest in the literature of the early Church has been developed easily and naturally. It is an outgrowth of the great interest that is now existing in investigating the ruined cities of antiquity and seeking a knowledge of the customs and deeds of the people who then lived. We believe it is God's purpose to develop these resources together to the glory of his name and the development of his holy cause on earth. The facts of Bibly history and the truth of its divine character and the character of the Primitive Church are being developed together into one beautiful, harmonious system that has God as its designer, with the grand central idea being the salvation of men.

The church of the future will in many respects be a copy of the historical church.

EDITORIAL ITEMS.

The brethren of Lanark, Ill., have engaged brother J. H. Worst to hold a pratracted meeting for them. We hope the meeting may prove a blessing to many unsaved souls and the church also.

The election in Ohio will be held November 8th. The Prohibition party made a very earnest canvass this year, and they merit some success. Prohibition sentiment has developed wonderfully all over the country during the last year, and the example of Kansas, Iowa, Maine and parts of Southern states will be followed by other states at no distant day. This method of dealing with the curse of intemperance is at once effectual, and the only wonder is that the people of this country with the sovereign power in their votes have suffered it to continue and blight the country as it has.

Bro. J. H. Swihart is well pleased with the brethren at Waterloo, Iowa, and they are well enough pleased with him to desire his service there for a year; but the brother is under promise which will not allow him to remain there longer than to the first of the year.

Since the death of Henry Ward Beecher, the Plymouth Pulpit has been a sort of trial pulpit for great preachers, and after each one many members express a desire to hear each one every Sunday, thinking that each one is the best. No doubt many of the hearers in that great church are like they are in other churches: they are controlled by sound, and the last sound is the best. People who have the spirit of the Lord in them will not be man-worshipers and Christians whose religion consists in sound. It is enjoyable to hear eloquent speaking, but it makes no one any better Christians. If they are not "doers of the Word" their religion is vain. Man-worship is the chief religion of the day, and those who engage in it will fall sadly short when they come before the great Judge. The words used by the apostle can be appropriately applied everywhere: "Worship God."

An Echange very truly says:

"There are three practices more or less indulged in by a large number of Christian which, according to all observations, only tend to destroy spiritual life and unfit them for spiritual work. We speak of of the dance, the theatre, and the card-table. We do not in this place enter into any discussion of the subject, but state it as a fact which we have carefully observed for more than twenty years. We have never known a Christian who was a habitue of the theatre, or of the ball-room, or card parties, who was ever of much use to the church spiritually. They are not the Christian whom the pastor relies upon for the prayer meeting or to lead inquirers to the Savior. We are sure that nine-tenths of the ministers of the Gospel who have been successful soul-winners will bear us out in this statement."

This is the kind of ministers who are not troubled much about a salary:

"We went out at dinner-hour on Monday to the plantation of the Rev. Richard Richards, three miles east of Athens. He has about one hundred acres of as fine corn, cotton, peas and potatoes as are to be found anywhere. We counted seven of his own children picking cotton. It was a beautiful sight. Their little fingers were so nimble. He owns 130 acres, and has a delightful home."

The Methodist Episcopal Church has taken another advanced step, and at the General Conference next year will have three women as delegates.

Eld. D. N. Workman called upon us recently and informed us that he did not pay a dollar for the College during the Convention. Well, mistakes are common, and sometimes serious results follow, but this one was an innocent one. Eld. Workman is not angry, and neither are we.

From South Bend.

On Sunday, Oct. 16th, two more persons were added to our little congregation, by baptism. The ordinance was administered in the St. Joseph river.

Several Sunday evenings ago, I had for my text John 13:14, and tried to advocate the keeping the commandments of the Savior. After the service, a lady said to me: "Well, that is the first time I heard that scripture preached from, and I often wondered why it was, and have talked with our minister about it." After some pleasant conversation upon that subject, she continued: "Then, there is another passage of scripture, I have thought much about. Now I am not saying this for controversy. I suppose that you people, too, have not practiced. I suppose you understand it better than I do. It is found in the latter part of the Epistle of James." She seemed astonished and pleased to learn that we keep that command also. I intend to preach from that text some of these Sunday evenings. I believe that the preaching of the Gospel is becoming more and more acceptable to the people who read the Bible. The trouble is there are so many who do not know what is gospel.

I notice with sorrow the death of sister Barbara Keim. And yet, taking into consideration her protracted affliction, and the fact that it is but a matter of time when we must all die, I feel again to sing with the old songster:

"Rejoice for a sister's decease,
Our loss is her infinite gain;
A soul out of prison released,
And freed from her bodily chain,
With songs let us follow her flight,
And mount with her spirit above,
Escaped to the mansions of light,
And lodged in the Eden of love."